

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS  
PUBLISHED IN THE PUNJAB,  
NORTH-WESTERN PROVINCES,  
OUDH, AND CENTRAL PROVINCES,

**Received up to 10th Sept., 1872.**

**POLITICAL (DOMESTIC).**

THE *Roznámcha*, of the 29th August, publishes a letter from a correspondent, complaining that, though a general order has lately been passed by the authorities of Lucknow prohibiting all kinds of conveyances from passing on the streets at night without lights, the rule is treated with indifference, which the writer thinks is due solely to negligence on the part of the police. As such negligence is likely to cause accidents, he is of opinion that the attention of the authorities ought to be drawn to the matter, and strict orders issued to the police prohibiting the practice of driving after dark without lamps.

The *Oudh Akhbár*, of the 30th August, has the following in its correspondence columns under the heading "Umrit-sur:—"

(a) A theft occurred at the house of a banker named Lala Durgana Mul, in which property valued at Rs. 9,000 was lost. The banker's agent was discovered to be the thief, and the whole of the stolen property was found. The offender died while in the custody of the police. The cause of the death is said to be his not being supplied with opium to the use of which he was habituated.

(b) In Rambagh Durwaza Bazaar a person wrested a girl from the arms of her mother and made off with her.

(c) A Jat of Mouzah Balya, in the Umritsur Tehseel, having lodged a complaint against a person under Section 498 of the Indian Penal Code, on the charge of his having seduced his wife, before Sirdar Ajeet Singh, Honorary Extra Assistant Commissioner, and having failed to obtain justice, in a fit of rage killed first the seducer with an axe, and afterwards the woman and her son with great barbarity, and then made his escape. The police are busy in making a search after the offender.

The *Akhbár-i-Anjuman-i-Panjáb*, of the same date, draws the attention of the Punjab Government to the need of publishing an Urdu translation of the *Punjab Government Gazette*, just in the same way as a Vernacular version is published of the *North-Western Provinces Gazette*. The editor sees no reason why the Punjab Government should not follow the example of the Government of the North-Western Provinces in this respect, and remarks on the advantages that will arise from this course.

He then goes on to mention the names of officers to whom, in his opinion, copies of the version in question should be supplied. These are—(1) all Native officers who are not below the rank of tehseldars; (2) the Persian officers attached to the Judicial and Revenue Courts; (3) Special Police officers.

In conclusion, it is suggested that the price of the version for common subscribers should be fixed as low as possible, so as to place it within the reach of the public generally. (For a similar suggestion see extract from the *Pattiala Akhbár* at pp. 149-50 of the *Selections* for the week ending 16th March last.)

The *Allygurh Institute Gazette*, of the same date, calls upon the Natives of India to attend to the essential means for increasing the wealth and prosperity of the country. These,

according to the editor, are the improvements of trade, agriculture, and the breed of cattle, and he invites the attention of the chiefs and princes of India to the necessity of adopting measures for carrying out the enterprise, so as to set an example to their countrymen. The Maharajah of Cashmere is praised for having made a start in this respect by taking steps for improving the breed of horses and establishing a stud in his territory.

The *Lauh-i-Mahfuz*, of the same date, in its columns of local news, draws attention to a serious case of injustice, in which a famous malgozar and banker of Sumbhal (Morabad), named Chheda Lal, who pays an annual revenue of Rs. 4,000 to Government, has been committed to the Sessions on the charge of forgery. The particulars are these:—The malgozar's agent—who was an old and trustworthy servant, and through whom his master used to send the Government revenue for payment into the tehsil treasury—took Rs. 103 and Rs. 83 to the tehsil in November and December as instalments of revenue for those months on account of two separate villages. Out of the former sum Rs. 101 only were taken, and out of the latter Rs. 78, thus leaving a remainder of Rs. 2 in November, and of Rs. 5 in December. This Rs. 7 the agent kept to himself, and, in order to prevent the embezzlement from being detected, did not deliver the tehsil receipts to the bank on the pretence that they had not been furnished at that time, but simply submitted a memo. of the account drawn up by himself, according to which the amounts were entered in the banker's ledger. After a time, the agent having occasion to take leave, made over the bundle of papers in his possession—which also contained the tehsil receipts above referred to—to his master, who received it without examining the contents on account of the man being a trustworthy servant. Meanwhile, the Government instalment for May became due, and as the agent was absent, the banker had to go to the tehsil in person to pay it. Being quite unaware of the fraud, he had deducted the excess of Rs. 7,

from the amount due ; but the full amount was of course demanded. At this the banker sent for the *wasilbaqee* paper and the receipts in question, when it was discovered that the item of Rs. 101 had been formed into Rs. 103, and that of Rs. 78 into Rs. 83. Inquiries were set on foot, and the case was referred to the Court, which acquitted the agent and convicted the banker, who has been committed to the Sessions.

The editor remarks that at the very outset of the case none could believe that a person of Chheda Lal's standing and position could have been guilty of embezzlement for the sake of a trifling sum of Rs. 7, and regrets that, notwithstanding that this belief has turned out true, the poor man has been unjustly found guilty. He hopes that the Sessions Judge will do full justice in the matter.

In the next article, the same paper thanks the Municipality of Moradabad, for having taken notice of the complaint preferred in a late number of that paper as to the bad state of the Kusroul road (*vide* p. 444 of the *Selections* for the week ending 17th August), by ordering it to be metalled ; but regrets that the ruts and cavities in the road were not firmly closed before the metalling was commenced. The result has been that before the work was completed, two or three successive showers of rain broke the road in different places, and the cavities, which had not been properly filled up, reappeared worse than before. The editor regrets that through the inexperience of officials, a large sum of money is wasted in this way.

A correspondent of the *Mukhbir-i-Sáiq*, of the same date, complains that the *panches* appointed for collecting the chowkeedaree-tax in Mohan in the Oonao District (Oudh) have acted with unfairness in its assessment. About 200 houses have been unjustly exempted from the payment of the tax, which has given the people much cause for complaint.

In the writer's opinion the complaint is too well-founded, and he would recommend that, with the exception of the inha-

bitants who are too poor to pay, the tax should be assessed with impartiality on all, and the houses which have been freed from it without any just cause should be brought on the tax-register, and a proportionate decrease made in the collections from houses which already pay the tax.

The attention of the authorities is invited to the matter.

The *Koh-i-Núr*, of the 31st August, draws attention to a curious resolution passed by the Municipal Committee of Umritsur on the 28th August—namely, that all prostitutes living in the bazaars and public places, whether in upper or lower storeys, should be removed thence, irrespective of all considerations as to whether the houses occupied by them are their own property or hired. The writer has been informed that the prostitutes will be allowed time to leave their houses, but that no proposal has been or is likely to be made as to where they are to settle after quitting their present abodes, nor is it known who is to pay the price of the houses in cases where they are the prostitutes' own property. According to some they will be sold by auction, and the prices realized paid to the owners. Altogether, the Committee's proposal is a strange one, and has led the people to say, that the same class in Calcutta, Benares, Lucknow, Delhi, and all other cities, should thank Heaven that the members of the Municipal Committees of those cities are not of the same opinion with the Municipal Committee of Umritsur in the proposal in question.

In Kutra Doolah, Umritsur, a Khuttree woman named Guroo-Devee, borrowed ornaments for several days for temporary use on the pretence of there being a marriage in her family, and after getting them to the value of Rs. 2,000 or Rs. 2,500, feigned madness.

The *Roznámcha*, of the same date, noticing the death of a woman by falling into a well in Bhora Mul's Garden, situated in Aligunje (Lucknow), to which she had gone to draw water—an incident which happened on the night of the 27th

August, and was caused by the well being unprovided with a railing—takes this occasion to remark that, though according to Section 32 of Act V. of 1861, it is compulsory on owners of wells to provide them with railings, and, in the event of their failing to do so, it is lawful to arrest them without a warrant and despatch them to Court, the order is treated with indifference through the negligence of the Police, and cases such as the one under notice are the result.

The *Meerut Gazette*, of the same date, in its column of local news, notices the prevalence of dengue fever in the city. Among a population of about 50,000 scarcely any person remained who was not subject to the disease, and, to judge from the Municipal returns, 302 persons fell victims to it up to the 28th August. To add to the affliction, cholera broke out, and increased day by day, so much so that the whole city was struck with alarm, and the bazaar remained closed for several days. On the morning of the 29th August the Magistrate held a special meeting of the Municipal Committee in the Criminal Court, in order to adopt measures for the removal of the disease. Injunctions for attending to the cleanliness of the city and the distribution of medicines were issued, and the appointment of two extra Native Doctors was resolved upon.

The *Akhbár-i-Alam*, (Meerut) of the 5th September, reverts to the same subject. The prevalence of cholera and fever is stated to be so great that a panic was spread in the city, and cries and complaints were to be heard in every mohulla and lane. On an average 30 or 40 persons daily died of cholera, and 15 or 20 of fever. Of the deceased the majority were young children of two or three years of age, and persons advanced in age. In some families the same person daily lost one child after another; while in others more than one death occurred in one day. In brief, this year's cholera has been more fatal in its effects than even that of 1856. Several persons died in the streets, and remained lying there for hours.

without any one to remove and bury them, nay, in many cases men could hardly be procured to carry the dead to the places of burial or cremation. Worse still, in consequence of the rainy season wherever the ground was dug for a tomb it was found full of slime, so that the tombs gave way the next day after they were made: while in case of the Hindoo corpses it was difficult to set fire to the wood even when pitch was used.

All kinds of religious ceremonies were resorted to by the people in order to avert the calamity. Alms were distributed in the different mohullas of the city, banners were carried through the city for several days, and on the 2nd September a large concourse of the people, numbering about 500 men, offered up public prayers from 8 to 12 A.M.

The *Nir-ul-Absar*, of the 1st September, devotes a long leader to infanticide among the Rajputs, in which the editor brings arguments to show that the crime is not only unnatural but at variance with their *Shastras* and the usage of their progenitors; while it brings reproach and disgrace on the clan, and has lowered it in the esteem of Government. The writer begins by stating that for some time past the attention of Government has been drawn to the necessity of checking infanticide by laying down special rules for the suppression of the crime. What gave occasion to this was the fact that on enquiry it was found that there were some villages in the North-Western Provinces where no girls were to be met with, nor had the marriage of any girls ever been celebrated. This is so surprising that had not the authorities after investigation found it to be true, no one would have believed it. Who would have believed that any one would marry his daughters to people who have no daughters to give in return? Nevertheless such men do exist; it having been proved beyond doubt that in several branches of the Rajput clan there are so many people of this description, that many villages are inhabited by them, and, although the assertion is probably exaggerated,

yet it has done good in calling the attention of Government to the subject.

After these remarks the writer addresses the Rajputs on the impropriety of their conduct in following the hateful custom. He begins by reminding them that they are descended from Rajahs, who are memorable in history as famous and powerful rulers of this country, and who built large cities and forts, which exist to the present day ; that personages like Rajah Ram Chandra, and Maharaj Sri Krishna, whose deeds and exploits have been immortalized in the Ramayan and Bhagavat, were among their progenitors ; that in the Vedic classification of the Hindoo castes they rank second, and through their heroism and bravery the Government of the country was the sole right of their ancestors, and even the Brahmans, who are the first in the order, willingly agreed to place themselves under their protection ; that Manu, Parashar, and other holy personages composed *Shastras* and other rituals, such as *Manu Sanghita*, *Mitahshara*, *Parashari*, &c., for their forefathers, who not only made them their guide, but regarded the observance of the rules and regulations laid down in them as the means of prosperity in this and salvation in the next world ; and that, since according to these *Shastras* to take away the life even of an animal—such as a cat, a cow, &c.—is so great a crime that, unless the person committing it makes an atonement for it by expiatory rites prescribed in the *Shastras*, neither he nor his fraternity think him absolved from guilt, it is strange that they (the modern Rajputs) should so far transgress the commands of the *Shastras* as not to hesitate to shed the blood of their own daughters.

The editor goes on to convince the Rajputs that the act is one of great folly, nay insanity, and has not only lowered them in the esteem of Government, but led it to adopt such severe measures for its suppression as are extremely humiliating and disgraceful to the clan. For instance, arrangements have been made by the authorities of some districts according to which police officers are required to see that every new-born

girl among the Rajputs is suckled by her mother in their presence—a measure adopted in consequence of its having come to the notice of the authorities that until a mother has given suck to her daughter, it is considered no sin among the people to put the child to death. Bearing in mind that the rules of female seclusion are observed among the Rajputs more than any other Hindoo caste, it may be imagined how humiliating the measure is to them.

The address concludes with advice to the Rajputs to give up the evil practice, which is at once against their religion and detrimental to the reputation of the clan, and to entitle themselves to the approbation of Government by showing the number of girls in their families to be more than forty per cent., and by applying themselves diligently to learning to obtain high and influential offices under Government, and thus regain their lost fame and influence.

The *Mufid-i-Am*, of the same date, takes exception to the way in which municipal funds are spent. It is remarked that, though such funds are intended by Government to be laid out exclusively in the arrangements connected with the sanitation and conservancy of the cities where they are raised, a great part of them is devoted to for different objects. The members of Municipal Committees, at whose discretion it entirely rests to spend the money in the way they please, never attend to the purposes to which it ought to be applied, such as the repairing and lighting the streets, &c., and, consequently, in all large cities, where the municipal income is considerable, a large sum remains unexpended, which is relentlessly wasted on objects for which it was never intended, and to which officers of all departments look for aid whenever necessary.

The editor considers this highly improper and contrary to the wish of Government, and regrets that a fund, which is raised with much difficulty, and is collected farthing by farthing, should be carelessly spent. He is of opinion that the municipal fund of each city should be devoted entirely to purposes

for which it is designed, and doubts not that if the conservancy measures in each city be duly attended to, if not only the principal streets, but all lanes and bye-streets be kept in good repair and provided with *pucka* paving, as well as lights, the income from the municipality, instead of leaving a surplus, will barely suffice to cover the cost. In case any saving should remain after meeting the necessary expenses, it cannot be spent in a better way than in the repair of the famous and splendid buildings of antiquity, which exist in many cities, and for want of needful repairs are crumbling into decay. Such are the palaces in Futtehpore Seekree, the edifices inside the Fort at Agra, and numerous other buildings which, though remarkable monuments of old and well-worthy of being preserved from destruction, are falling into ruin.

The *Mayo Gazette*, of the same date, states on the authority of a correspondent at Peshawur, that a burglary was recently committed at the shop of a bunneah in the Sudder Bazaar of that city, and property valued at Rs. 1,244 was carried away. Notwithstanding that the owner was sleeping in the shop, and a Police-guard was near at hand, no notice was taken of the incident. The Cantonment Magistrate has issued a notice promising a reward of Rs. 100 out of his own pocket to any one who traces out the thief and the stolen property.

The *Khair Khwáh-i-Panjáb*, of the same date, is of opinion that, in order to keep the *budmashes* in each city under proper restraint, Government would do well to ascertain the sources of income and the expenses of all persons suspected to be such.

The *Kárnamáh*, of the 2nd September, in its columns of local news, remarks that poverty, the abundance of intoxicating liquors and drugs, and vagrancy are the chief causes of the prevalence of thefts in the city (Lucknow), and that, therefore, if taverns and shops for the sale of *madak*, &c., were abolished, and paupers were not allowed to wander about the streets, thefts would not be so common as they are. But this will be

a source of loss to Government, and it is therefore difficult to decide which course to take.

#### POLITICAL (FOREIGN).

The *Pattiala Akhbár*, of the 26th August, is surprised to learn that, besides the usual expenditure incurred in the old offices, the pay of servants, and other ordinary expenses, the State of Malair Kotla has been encumbered with an additional outlay of Rs. 42,000 yearly on account of the salary of the office of Assistant Agent. This will look more surprising when it is remembered that the total income of the State is less than Rs. 2,00,000 annually.

The writer goes on to remark that the system adopted by Government of taking the management of Native States into its own hands, when they are badly managed, or during the minority of the chief, is not only most judicious, but one which is a convincing proof of the kind intention of Government towards Native Chiefs and princes under its protection ; but thinks it to be a point well worthy of consideration that in all such cases the expenses of the State should be so regulated as to leave a fair surplus. In case of the State in question, for instance, the annual income of which, as has been already stated, falls below Rs. 2,00,000 a year, it is anything but reasonable or proper that, besides the expenses previously incurred, the State be encumbered with an additional burden of Rs. 42,000 per annum. At the most, the total expenditure of the Court of Wards ought not to have exceeded that incurred in the maintenance of the highest office in the State, and the Assistant Agent's pay ought not to have exceeded the amount allowed to the highest functionary in the State. Or, if this principle were not followed, the cost of the maintenance of the Court of Wards, as well as the salary of the Assistant Agent, ought to have been fixed with due regard to the resources of the State.

The editor commends the suggestion to the favourable consideration of the Punjab Government.

The Odeypore correspondent of the *Dabda-i-Sikandari*, of the same date, states that since the succession of Ravat Kishan Singh, the reigning chief to the throne of Deogurh, the State is in a ruined and desolate condition. It has run deeply in debt, so much so that, in times of need or exigency the royal jewels have to be sold in order to meet the necessary expenses ; while the peasantry has quitted the State in numbers. Moreover, in consequence of the fickleness of the chief, the officers of the State are frequently changed. Scarcely any one remains in office longer than six months, and, whether honest or dishonest, every one has to pay a fine of Rs. 1,000 or Rs. 2,000.

In brief, the principality is now in a state of utter ruin and disorder. The Sirdars and the employés of the State lately united in a body and represented to the chief that men like Ram Narain and other *Kamdars*, who were his associates and the prime cause of the spoliation of the State, should be removed from his companionship. The chief was highly incensed at this, but seeing that about 5,000 men were of one mind, was obliged to promise that after a month the associates in question would be dispensed with, and three *kamdars* and two Rajputs would be selected from among the Sirdars of the State to conduct its management. It is yet doubtful whether the chief will abide by this promise.

The *Oudh Akhbār*, of the 27th August, praises Major Impey, Political Agent of Marwar, for the wise policy employed by him in suppressing the rebellion of Zorawur Singh against the Maharaja of Jodhpore, and preventing a war between the prince and his father, the result of which would have been most disastrous, by bringing about a reconciliation by his well-timed speech, and his judicious proceeding throughout the whole affair. The Maharaja's conduct in putting himself under the guidance of the Political Agent in the matter, and leaving the conduct of the enterprise entirely in his hands, is also considered by the editor to be praiseworthy.

The *Panjábi Akhbár*, of the 31st August, in noticing the rebellion of Zorawur Singh against the Maharaja of Jodhpore, thinks that the event ought to suggest to the Government of India the need of deciding the question of the right of succession to the throne of Marwar after the reigning Maharaja, about which there is a dispute, seeing that the Maharaja's second son professes himself to be the rightful heir in preference to Zorawur Singh, on the plea that the birth of the latter took place at a time when the Maharaja was not the ruler of the State, while he himself was born after His Highness' succession to the *musrud*.

In the editor's opinion the Supreme Government would do well to decide the question ere long, in order to avoid all future disputes.

The *Núr-ul-Absar*, of the 1st September, states that in these days the thoughts of the Amir of Cabul are much bent on filling his coffers. With this view new taxes have been introduced in the realm. For instance, all widows, orphans, and Mahomedan doctors of law have been subjected to a tax, while the imposts on merchandise have been increased. These extortionate measures have created great disaffection among the people, and it is feared lest a rebellion should break out in Afghanistan.

It is added that the disorder and confusion prevailing in Beloochistan have reached a high pitch, and that, unless the English Government restores order in the country, the disturbances are likely to assume a most formidable aspect, and it will then be no easy affair to quell them.

Under the heading "Hyderabad," the same paper mentions that the officials entrusted with the sale of stamp papers practise extortion on the people, and especially on poor persons, who are ignorant of the real value; and remarks that, if the statement be true, the attention of the Government of Hyderabad ought to be directed to the grievance, and steps taken for removing it.

The *Amir-ul-Akhbár*, of the same date, praises the Nawab of Loharoo for having wisely converted the annual fair, which used to be held in that State in the rainy season, and went by the name of *Goga Peer-ka-Mela* (so called in honor of Goga, a saint held in much veneration in Delhi and the Upper Doab), into a bullock fair since A. D. 1870. In that year about 200 bullocks were sold, the sales amounting to Rs. 2,000 or Rs. 3,000, and in the next two years the fair has made amazing progress. In 1871 as many as 10,000 bullocks were sold; while in this year the number is likely to reach 50,000. This result is due to the indulgence in the shape of remission of royal dues for three years since the institution of the fair in its new form, and the excellent arrangements made by the Nawab for the comfort and convenience of the merchants, and the safety of their property.

The Odeypore correspondent of the *Dabdaba-i-Sikandari*, of the 2nd September, wonders that, notwithstanding that complaints of the prevalence of dacoities have been brought to the notice of the Maharana in a former number of that paper (*vide* p. 998, paras. 3 to 5, of the *Selections* for the week ending 10th June last), and directions have been issued by the Political Agent of Mewar for reforming the police management of the State, no steps have been taken by the Foujdar for removing the abuse, or making enquiries into the unlawful practice common among his subordinate officials of unlawfully collecting money from the people in the shape of fines and presents. The writer hopes the Political Agent, on becoming aware of this, will issue peremptory injunctions for setting things to rights.

Another correspondent of the same paper, writing from Hyderabad, invites the attention of the Prime Minister of the State to the following abuses:—

(a) Notwithstanding that cholera has made its appearance in the city, the officers entrusted with conservancy allow the dirt of drains to be thrown on public streets and thoroughfares,

which emits an offensive smell. For instance, the practice is common towards *Khirkee Bodlee Sáhib*. The writer wonders that Hukeem Syud Ali, the head of the conservancy department, should have taken no notice of the abuse, and thinks that the Hukeem probably finds no time for the inspection of the city.

(b) The grand mosques built by the emperors of old, and for the support of which large tracts of land were dedicated by them, are appropriated to vicious purposes. Some have been converted into dwelling-places, or stalls for bullocks, asses, &c., while in others gambling and drinking are carried on.

So also, Mahomedan doctors of law, preachers, and the like holy personages, instead of attending to their proper duties, indulge in drinking and other vicious pursuits. In the writer's opinion, the Prime Minister should take steps to reclaim them, and if they still adhere to their evil courses, should resume the endowments and confer them on pious personages.

(c) The liquor shops lying in the different parts of the city are frequently the scene of bloodshed, in consequence of armed men assembling there. In order to remove the evil, the writer would suggest that taverns should be built in retired parts of the city, and guards of Arabs and Rohillas should be posted at them, after being required to furnish sureties for an honest discharge of their duties, in order to see that no armed person gets entrance into them.

In its columns of local news, the same paper publishes a notification issued by the Nawab of Rampore contradicting the statement which has appeared in some vernacular newspapers to the effect that His Highness has published a notice, promising to supply conveyance and food at his own expense to those of his subjects who would like to accompany him to a pilgrimage to Mecca (*vide* p. 401, last para. of the *Selections* for the week ending 1st August), in consequence of which numerous petitions have been submitted to him ; and explaining that the

statement is a mere rumour, which has been spread by some evil-minded persons, and that, with the exception of his *employés*, he has no intention to take any person, whether he be a Native of his own State or of other cities, with him on his pilgrimage.

In the next article it is stated that, with the exception of salt and sugar, the Nawab has abolished the duties on all other articles of consumption, although the income from this source amounted to a considerable sum. The editor praises the Nawab for this act of liberality.

#### EDUCATIONAL.

The *Oudh Akhbár*, of the 27th August, publishes a letter from Syud Ahmed Khan, C.S.I., Secretary to the Committee for the diffusion of learning among Mahomedans, regarding the place to be fixed on for the Anglo-Oriental Mahomedan College, in which the writer explains that, as the liberal promise of the Government, North-Western Provinces, to give a grant in-aid for the College equal to the amount raised from subscriptions, is conditional on the College being situated in these Provinces, persons giving their opinions should confine their suggestions to the North-Western Provinces.

In the editor's opinion, if the field of selection is to be confined to the North-Western Provinces, Agra should by all means be preferred. The reasons given are much the same as those adduced by the *Agra Akhbár* (*vide pp. 456-57 of the Selections for the week ending 17th August*).

A Mahomedan correspondent of the *Núr-ul-Absar* of the 1st September is at a loss to make out what Syud Ahmed Khan means by having formed an imaginary scheme for establishing a Mahomedan Anglo-Oriental College, in which English is to be taught side by side with religious learning, for if, as is alleged, Mahomedans have an aversion to the study of English, and have little taste for learning, which are generally said to be the chief causes of their not benefiting themselves by the education given at Government Colleges, surely the proposed College cannot remove this aversion and

disinclination. In the writer's opinion, it is quite a mistake to think that Musalmans have any apathy to the education imparted at Government Colleges, and he remarks that this mistake has solely arisen from the fact that the number of Mahomedans attending the Colleges is small compared with that of Hindoos, which, properly speaking, is, owing to the proportion of Hindoos to Musalmans in the population of the country being considerably greater, rather than to any disinclination on the part of Mahomedans to avail themselves of the education given at Government Colleges.

For the above reasons the writer thinks the Syud would have done well, if, instead of contemplating the establishment of a new College, he had thought of aiding the schools opened by Mahomedans in different cities by raising subscriptions.

The *Urdú Akhbár*, of the same date, publishes a long communicated article, in which the writer argues in favour of Delhi as the best place for the College; it is the old seat of Oriental learning, and the capital of the ancient sovereigns of India, and has a fine climate.

#### MISCELLANEOUS.

The *Shola-i-Tür*, of the 27th August, notices the establishment of a law club at Sultanpore by the Extra Assistant Commissioner, pleaders, and other Native officials of the district, with the object of imparting instruction in the practice of law by setting written questions, examining the answers, and assigning marks. The editor publishes the questions set at a recent meeting, together with the result of the examination, showing the names of the passed candidates, and hopes that the club will do considerable good, but at the same time regrets that there is only a poor chance of the candidates profiting by their labour, in consequence of the Judicial Commissioner of Oudh having made the knowledge of English an indispensable requirement for pleaders of all grades, and would commend to the favourable consideration of that officer the desirability of following the example of the North-Western

Provinces, in excluding the condition, at least, in the examination of pleadership of the lower grades.

The *Kavi Vachan Sudhá*, of the 2nd September, publishes the notice of a monthly journal in Hindi to be published at Benares by Baboo Harish Chandra. The journal will be devoted entirely to the religious duties and observances of the *Vaishya*. The subscription will be only one rupee per mensem, exclusive of postage, in order to enable the people generally to benefit by the journal.

The following Vernacular newspapers have been received up to 10th September, 1872 :—

( 527 )

No.	Name of Newspaper.	Language.	Locality.	When Published.	Date.	Date of Receipt.
1	<i>Naiyir-i-Akhbár,</i>	Urdu,	Bijnour,	Weekly,	August, 15th	1872.
2	<i>Ditto,</i>	Ditto,	Ditto,	... Ditto,	22nd	2nd
3	<i>Jalwa-i-Tir,</i>	Ditto,	Ditto,	... Ditto,	"	2nd
4	<i>Gwalior Gazette,</i>	Urdu-Hindi,	Meerut,	... Ditto,	"	2nd
5	<i>Pattiala Akhbár,</i>	Urdu,	Gwailor,	... Ditto,	25th	4th
6	<i>Dabdab-i-Sikandari,</i>	Ditto,	Pattiāla,	... Ditto,	26th	August, 30th
7	<i>Sádiq-ul-Akhbár,</i>	Ditto,	Rampore,	... Ditto,	"	30th
8	<i>Hindi Márwár Gazette,</i>	Hindi,	Bhawulpore,	... Ditto,	26th	2nd
9	<i>Urdu ditto,</i>	Urdu,	Jodhpore,	... Ditto,	"	2nd
10	<i>Oudh Akhbár,</i>	Ditto,	Ditto,	... Ditto,	26th	6th
11	<i>Shola-i-Tir,</i>	Ditto,	Lucknow,	... Ditto,	"	6th
12	<i>Nasím-i-Jounpore,</i>	Ditto,	Cawnpore,	... Ditto,	27th	28th
13	<i>Naf'-ul-Azim,</i>	Ditto,	Jounpore,	... Ditto,	"	28th
14	<i>Rohilkund Akhbár,</i>	Arabic,	Lahore,	... Ditto,	27th	2nd
15	<i>Muir Gazette,</i>	Urdu,	Moradabad,	... Ditto,	"	2nd
16	<i>Roznámcha,</i>	Ditto,	Meerut,	... Ditto,	28th	4th
17	<i>Akhbár-i-Alam,</i>	Ditto,	Lucknow,	... Ditto,	"	30th
18	<i>Vidyá Vilás,</i>	Ditto,	Meerut,	... Ditto,	"	30th
19	<i>Oudh Akhbár,</i>	Urdu,	Jummoo,	... Ditto,	"	3rd
20	<i>Allygurh Institute Gazette,</i>	Urdu-English,	Lucknow,	... Ditto,	"	5th
21	<i>Lawrence Gazette,</i>	Urdu,	Allygurh,	... Ditto,	"	31st
22	<i>Mukhbir-i-Súdiq,</i>	Ditto,	Meerut,	... Ditto,	"	2nd
23	<i>Lauh-i-Mahfúz,</i>	Ditto,	Lucknow,	... Ditto,	"	2nd
24	<i>Rajputána Social Science Congress Gazette.</i>	Ditto,	Moradabad,	... Ditto,	"	3rd
25	<i>Akhbár-i-Anjuman-i-Panjáb,</i>	Ditto,	Jeypore,	... Ditto,	"	4th
26	<i>Roznámcha,</i>	Ditto,	Lahore,	... Ditto,	"	4th
		Daily,	Lucknow,	... Daily,	"	"

No.	Name of Newspaper.	Language.	Locality.	When Published.	Date.	Date of Receipt.
27	<i>Agra Akhbár-i-Anjuman-i-Hind,</i>	Urdu,	Agra,	Tri-monthly, ...	August, 30th	Sept., 9th
28	<i>Akhbár-i-Hind,</i>	Ditto,	Lucknow,	Weekly, ...	" 31st	2nd
29	<i>Urdu Delhi Gazette,</i>	Ditto,	Agra,	Ditto, ...	" 31st	2nd
30	<i>Nír-ul-Anwár,</i>	Ditto,	Cawnpore,	Ditto, ...	" 31st	2nd
31	<i>Meerut Gazette,</i>	Ditto,	Meerut,	Ditto, ...	" 31st	3rd
32	<i>Rohilkund Akhbár,</i>	Ditto,	Moradabad,	Bi-weekly, ...	" 31st	3rd
33	<i>Koh-i-Nur,</i> ...	Ditto,	Lahore,	Weekly, ...	" 31st	3rd
34	<i>Panjábí Akhbár,</i>	Ditto,	Ditto,	Ditto, ...	" 31st	4th
35	<i>Roznáma-chá,</i>	Ditto,	Lucknow,	Daily, ...	" 31st	4th
36	<i>Nír-ul-Absár,</i>	Ditto,	Allahabad,	Weekly, ...	Sept., 1st	3rd
37	<i>Khair Khwáh-i-Panjáb,</i>	Ditto,	Gujranwalla, ...	Ditto, ...	" 1st	4th
38	<i>Majma-ul-Bahrain,</i>	Ditto,	Loodhiana, ...	Ditto, ...	" 1st	5th
39	<i>Amír-ul-Akhbár,</i>	Ditto,	Loharoo, ...	Bi-monthly, ...	" 1st	5th
40	<i>Ab-i-Hayát-i-Hind,</i>	Ditto,	Agra, ...	Ditto, ...	" 1st	6th
41	<i>Samaya Vinod,</i>	Ditto,	Nynee Tal, ...	Ditto, ...	" 1st	6th
42	<i>Almorah Akhbár,</i>	Ditto,	Almorah, ...	Ditto, ...	" 1st	6th
43	<i>Urdu Akhbár,</i>	Urdu,	Delhi, ...	Weekly, ...	" 1st	6th
44	<i>Khurshid-i-Jahántáb,</i>	Ditto,	Delhi,	Bi-weekly, ...	" 1st	7th
45	<i>Mayo Gazette,</i>	Ditto,	Agra, ...	Tri-monthly, ...	" 1st	7th
46	<i>Mufid-i-Am,</i>	Ditto,	Delhi,	Bi-monthly, ...	" 1st	9th
47	<i>Mangal Samáchár,</i>	Ditto,	Agra, ...	Monthly, ...	" 1st	9th
48	<i>Jalwa-i-Túr,</i>	Ditto,	Baiswara, ...	Bi-monthly, ...	" 1st	5th
49	<i>Gwalior Gazette,</i>	Ditto,	Meerut, ...	Weekly, ...	" 1st	6th
50	<i>Kavi Vachan Sudhá,</i>	Ditto,	Gwalior, ...	Ditto, ...	" 2nd	6th
51	<i>Kárnáma-h,</i>	Ditto,	Benares, ...	Bi-monthly, ...	" 2nd	6th
52	<i>Pattiala Akhbár,</i>	Ditto,	Lucknow, ...	Weekly, ...	" 2nd	6th
53	<i>Dabda-i-Sikandar,</i>	Ditto,	Pattiala, ...	Ditto, ...	" 2nd	6th
54	<i>Sádiq-ul-Akhbár,</i>	Ditto,	Rampore, ...	Ditto, ...	" 2nd	9th
55	<i>Roznáma-chá, ...</i>	Ditto,	Bhawalpore, ...	Daily, ...	" 3rd	4th

56	<i>Oudh Akhbár,</i>	...	Ditto,	Bi-weekly,	"	3rd	3rd	"
57	<i>Matala-i-Nur,</i>	...	Ditto,	Weekly,	"	3rd	3rd	"
58	<i>Nastm-i-Jounpore,</i>	...	Ditto,	Ditto,	"	3rd	3rd	"
59	<i>Naf'-ul-Azim,</i>	...	Ditto,	Ditto,	"	3rd	3rd	"
60	<i>Akhbár-i-Am,</i>	...	Arabic,	Lahore,	"	3rd	3rd	"
61	<i>Muir Gazette,</i>	...	Urdu,	Ditto,	"	4th	4th	"
62	<i>Roznámcha,</i>	...	Ditto,	Meerut,	"	4th	4th	"
63	<i>Akhbár-i-Alam,</i>	...	Ditto,	Lucknow,	"	4th	4th	"
64	<i>Oudh Akhbár,</i>	...	Ditto,	Daily,	"	5th	5th	"
65	<i>Meerut Gazette,</i>	...	Ditto,	Weekly,	"	5th	5th	"
66	<i>Akhbár-i-Anjuman-i-Hind,</i>	...	Ditto,	Bi-weekly,	"	6th	6th	"
67	<i>Urdu Delhi Gazette,</i>	...	Ditto,	Weekly,	"	7th	7th	"
68	<i>Nur-ul-Anwár,</i>	...	Ditto,	Ditto,	"	7th	7th	"

ALLAHABAD :  
The 5th October, 1872. }

SOHAN LAL,  
*Off. Govt. Reporter on the Vernacular Press of Upper India.*

